



**AFFIRMATION:**

**UNITED METHODISTS FOR LESBIAN AND GAY CONCERNS**

Post Office Box 1021 Evanston, Illinois 60204

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## SOUTHEASTERN ORGANIZING UNDERWAY

Early last year AFFIRMATION made initial plans for a regional organizing effort to strengthen our network. We know that homophobia is most effectively fought when gay men and lesbians can be visible, present and able to speak for themselves. We also know how difficult that presence is to maintain when it is being accomplished in isolation. In the Fall we decided to focus our energies on the Southeast (where the greatest effort seemed needed) and in the West, where there is a solid base. We have reported earlier on local groups organizing in the Portland and Seattle areas, and the Reconciling Congregation Program has recently welcomed Wallingford UMC, Seattle into its network. In addition, a local group in Tucson, Arizona, is the nucleus of organizing in the newly created Desert Southwest Annual Conference.

The decision to hold our 1985 Spring meeting in Florida was the beginning of current regional organizing activity in the Southeast, but only the beginning. Two members of the coordinating committee spent several days in Florida a few weeks ago, and one is back in Florida for a follow up visit as we go to press. The outcome of this work is a major regional conference, "Homophobia: Moving Beyond Isolation," which will be held April 11, at the Community New Age Center (home of Metropolitan Community Church) in Orlando, Florida. Co-sponsors include Dignity, Integrity, the Metropolitan Community Church, and others still being confirmed.

The Conference theme acknowledges that lesbians and gays alienated from the church may often live in a kind of spiritual isolation

(in addition to the other ways in which we are marginalized). It also lifts up the reality that homophobic religious institutions impose a deadly isolation on themselves by closing themselves off from the gifts and graces offered by lesbian and gay Christians. The meeting agenda includes an opening worship event which will be a "celebration of our stories," a presentation by Affirmation co-spokesperson Morris Floyd on Biblical and theological issues; small group process; a panel discussion including a mental health professional dealing with homophobia as an experience of isolation; a mime; an opportunity for local persons to make specific plans to move beyond their isolation; and a closing plenary and worship.

United Methodist pastors, district superintendents and lay leadership in the Florida area are receiving invitations to the Conference. Persons in the region who have not received registration details may contact Don Thompson at Metropolitan Community Church, Orlando, phone [REDACTED].

AFFIRMATION spokespersons Mary Gaddis and Morris Floyd have written Florida Area Bishop Earl Hunt informing him of our activity in the Area and asking that he encourage United Methodist participation in the homophobia conference. The letter also indicates Mary's and Morris' openness to an invitation to meet with the Bishop or other appropriate persons to resource Area programming "to address the crippling sin of homophobia in the church" and to "fulfill the mandate of the Discipline for ministry with lesbian and gay United Methodists."



## ORDINATION? IDEAS TO CONSIDER -by Bruce Calvin

It is official now. The Judicial Council has put its stamp of approval upon the decision to ban gay men and lesbians (or in their language "self avowed, practicing homosexuals") from ordained ministry. As a gay man who chose not to be ordained a few years ago, I would urge those considering ordination to consider the following issues. Each person needs to make her or his own decision; you owe it to yourself to make as informed a decision as can be.

First, how will you survive? Remember that your mere presence within the institution is a political act since that institution wants to reject your presence and your very acts of ministry. Being able to survive within the institution and to live as a whole person is itself a radical action. Assess what kinds of persons are willing to make a commitment to support you and how you plan on maintaining relationships to important people. Your support network will need a variety of folks including those who make you laugh and forget problems, those who will love you no matter what you may be doing, those who will challenge you to new insight and those who will pray for you constantly.

If you are in a committed relationship or if you anticipate one, how do you plan dealing with the public eye watching you? Is there a way to separate yourselves from the public eye, so that you will not be constantly looking back over your shoulder to be sure no one is watching you? You will need to clarify with your partner the pressures you will face, your needs as well as those of your partner, and what resources there will be for dealing with problems. Perhaps most importantly, decide whether your relationship is going to withstand the pressure of your being an ordained minister.

Second, keep your options open. Consider alternative ways of being in ministry than ordination. Are there other ways of acting out your sense of call that would allow for less dependence upon the institution? If after considering the alternatives you still choose to be ordained you will have a stronger sense of purpose. In addition, anticipate what you would do to support yourself if you were no longer in ordained ministry. Develop a marketable skill that you could use in a secular setting. Even if you stay in the appointment system it will be reassuring to know that there is another option open if things become bad in the future.

Third, continually develop your relationship with God. It will be very easy to start idolizing the institution because it appears to have so much power over your life. The institution will reward or punish you for how well you meet its needs. Because the institution has the power to take away your orders, take away your job, or move you at its will, it will be very easy to become caught up in serving the institution. If you are able to keep your sense of being in ministry in God's name, you may be able to avoid treating the institution as if it were God.

Fourth, nothing is too big to run away from. Basically what I mean by that ungrammatical sentence is to give yourself the permission to leave. When you sense yourself in trouble, first find someone who can help you and take care of yourself. While survival within the institution is itself a political act, you are more important than any principle. If you sense yourself being destroyed by what is occurring, don't stay for the sake of principle or the cause or appearances or stubbornness. Your emotional suicide is not worth any of those things.

Finally remember that your call from God is not a static thing, never to be changed. Your call may change as you grow in faith or the institution and world changes around you. Always remain open to God and new directions that God may open to you. I have found ways of being in ministry outside of the institution that I never would have dreamed would be possible. God's activity in the world has never been limited to the institutional church.



## COUNCIL DECISION: CHOICES TO FACE

The Judicial Council woke me up. At General Conference time I was talking with every lesbian clergywoman I knew (and a few I had barely met) about what we were going to do now. But being back in my "progressive" conference, seeing a support network begin, moving to the "big city," made me put the issue on the back burner again. My ordination wasn't really in danger unless I put it there, I thought.

The Judicial Council woke me up. Newscope headlined "practicing homosexuals cannot be ordained." Being "self-avowed" to only a small number of people and not involved in a lover relationship is beside the point. I aspire to being "self-avowed and practicing"; I want to be open and proud and I want to share my life with another woman as a lover as well as a friend.

Perhaps it goes without saying that working on the written questions for my elder's orders (as I currently am doing) does not feel very life-affirming. I wonder why I am putting so much effort into qualifying for a dead-end career. I know I don't want to live in the closet forever. Sometimes I think my profession is getting in the way of my calling--both to ministry and to whole personhood.

I still think, perhaps naively, that I will be ordained an elder without incident this year. I am a talented favorite daughter, though perhaps a bit outspoken on feminist concerns and gay rights for a local church pastor. I struggle, though, wondering many things; if I am doing the right thing to apply for elder's orders (now overtly denied to me and my sisters and brothers), if I should accept the ordination if approved, if I should begin

serious plans to start a different career, how I can leave or be thrown out of the ministry (or the United Methodist Church) with the greatest positive effect for those remaining, how I can support others wondering the same things and particularly those who fully expect to be facing charges and removal very shortly.

I do not know how long I will be willing to wait for the United Methodist Church to be more open. I do know that I am not willing to disappear quietly. I feel no clear call to martyrdom, but if I don't have any choice about the matter, I want to raise consciousness on my way out. I suspect that I don't yet have the skills to do that very well. Some kind of advance strategy seems essential.

I think that we--gay and lesbian clergy--need each other right now: to share experiences, wisdom, strategy and support. I know that others feel the same need, but don't know where to go, what risks to take, what is brave and what is foolish, what our personal integrity requires of us. I am hoping Affirmation can be a catalyst for us.

### Ed. Note:

The author of this article is encouraging gay and lesbian clergy to be in contact with each other about the issues she raises. One idea is for clergy to meet for a retreat with a focus on mutual support and feedback as they work through these concerns. Persons who would like to participate in such a retreat should contact Morris Floyd at the address listed elsewhere in this newsletter. If there is sufficient interest expressed, he will work with interested persons to develop a plan.

\*\*\*\*\*

If you have comments, suggestions, ideas or contributions for the Affirmation newsletter, contact:

AFFIRMATION Communications

Minneapolis, MN

\* \* \* \* \*  
\* ARE YOU MOVING SOON? Don't \*  
\* forget to send a change-of- \*  
\* address card to us! We want to \*  
\* stay in touch with you! Send \*  
\* your notice to: AFFIRMATION, \*  
\* P.O. Box 1021, Evanston, IL \*  
\* 60204. THANK YOU! \*  
\* \* \* \* \*



## MICHAEL COLLINS (1947-1984)

Michael Collins was for many years a major force in AFFIRMATION. Along with Peggy Harmon, Michael was a staff co-coordinator for AFFIRMATION from 1978 to 1980. Before and after those years he also gave powerful leadership, especially in helping us understand why gay and lesbian United Methodists must make the struggle against racism, sexism and economic injustice their struggle too.

Michael died in October of last year after fighting the Acquired Immune Deficiency Syndrome. He entered the hospital for the last time hoping to get out so as to attend AFFIRMATION's Denver meeting last September. A hundred or so of Michael's chosen family members attended a memorial service held at Washington Square Church in New York City, led by the church pastor and by Mary Gaddis and Morris Floyd. Scriptures were read, several people shared what Michael had meant to them, and a friend sang "The Rose," a favorite song of Michael's.

Michael's death is an incalculable loss, not least to those who loved him, including his lover Douglas Colesworthy. Memorial gifts to AFFIRMATION are being used in efforts to edit and publish his writings. Printed here are some of the selections which were read at the memorial service. Words of anger as well as words of hope, they speak to and for many of us.

\* \* \* \* \*

"God damn it! I can't stand it! My body aches for all the pent up emotion and lack of physical release--I'm dying a slow death of the most excruciating kind. The far right could not have come up with so good a plan if their future existence depended on it--or maybe it's the scheme of a few well-intenders in our own ranks, determined to wipe out the unacceptable life style among us, so one or two of them can get elected to Congress or maybe hold a plush job in government. I mean it makes sense in a country where they poison the air and water so some dudes can make a few extra bucks."

\* \* \* \* \*

"I do not intend to sit around wasting away. My life has been and is one of the most fulfilling I have ever encountered. A gift...I am at peace and more in love with the God of my soul than I ever dreamed possible. In no way will I live a maudlin life filled with regret and pity."

\* \* \* \* \*

"It is time for you, Michael, to go out and fuck yourself silly, to get involved in a physical release and to not take this all so seriously. My God, Michael, you are a fine person and you will be OK!"

"I know now more than ever that one of the major institutions to be changed is the church bureaucracy itself. The change is not just a matter of reprioritizing and supporting more radical and grass roots movements. It is far more than developing a more concrete and biblically oriented theology which is Liberation Theology. It is humanizing the very structure which is dehumanizing some very good people. It is bringing an end to the corporate structure which necessitates the careful waltzing of issues, the redirection of people and the keeping from contact persons who need to do very basic battle. In the structure I have met the enemy and not only is the enemy myself, it is all of the nice well-intentioned persons who keep 'reconciling' the hell out of life. And that is the church bureaucrat."

\* \* \* \* \*

"I have for the longest time felt that being gay meant that I was not to ever use strong words like 'love' in relationship to men, even my father, in case someone might find out about me and ruin my life."

Continued on page 5



"I have become increasingly happy with myself and at the same time have grown in my desire to share that happiness with having finally accepted being gay with you."

\* \* \* \* \*

"What I have discovered over the last few years is that my being gay is of very little consequence to anyone who is the kind of person who loves life and people--and that what others think of me is their problem, not mine...people who reject others because of their sexuality or their race are the ones who lose."

\* \* \* \* \*

"One of the challenges before lesbians and gay men in the 1980s is to move alongside people of color and women in confronting the religious institutions. For there is not a single historical religious institution that stands in

solidarity with our people. I want also to state that we need to take Christianity seriously because there is within its historical tradition a hope and source of power for our people. A power that has been maintained and nurtured by a remnant of people who have shown us how to balance on the edges of the societies which have come and gone."

\* \* \* \* \*

"I am amazed by the ability of lesbians, gay men, dykes, fairies, butches, drag queens, and clones--lesbians and gay men to continue surviving, balancing on the edge."

\* \* \* \* \*

"I have learned my name for God and her name is 'Justice.'"

\* \* \* \* \*

"Take care and know that I love you."

\* \* \* \* \*

The following is a statement about Michael written for the memorial service by a minister who met Michael when Michael came to his annual conference in the Fall of 1979:

"During the past six years, Michael's life has touch my life in some important and significant ways. I know that he will continue to be an influence and that his presence will continue to be felt in my life even though Michael died this week.

"Michael probably would not readily accept the title of 'pioneer.' But time and again on my journey as a gay man in the church I have found evidence of Michael's having passed some important point in my journey. Always he had left something there to help me on my pilgrimage--perhaps a significant insight, a disarming truth, a disquieting question. And often Michael was a fellow pilgrim, willing to share a portion of my journey, listen to my story, share some of the pain and joy of his journey at similar points, and encourage me to continue.

"Knowing Michael was not always 'comfortable.' His life was a witness to how one gay man tried to live as a person of integrity in the midst of a society and a church that often made that a very difficult task. Michael's life often challenged some of my assumptions and questioned some of my priorities. Michael never expected me to do the same things he had done or to make all of the same choices. But he did expect and challenge me to be my own person, to be all that I could be and above all to be faithful to myself and my calling.

"Michael's life challenged me to look at my life and my ministry in some different, often uncomfortable ways. Michael's death from AIDS now brings new challenges, brings some important and significant issues much closer to my own experience. In the same simple, basic ways, Michael continues to challenge me to live my life intentionally, fully, with meaning and with purpose. For that gift, and for his friendship, I am profoundly grateful."



# R.C. PROGRAM FLOURISHES

Affirmation announces the addition of seven new local churches to its "Reconciling Congregations" program, bringing the total number of churches in the program to nine. In addition, four other churches around the U.S. are now considering joining the program.

The Reconciling Congregations program is one in which local churches make public statements of acceptance and support of lesbians and gay men and their families/friends in their overall ministry. Member congregations also agree to undertake activities aimed at, "healing the gulf between the United Methodist Church and its gay and lesbian members." Congregations become Reconciling Congregations following "a period of discussion and discernment" during which all sides of the issue are aired and prejudices examined. Only after this is a decision made.

"We consensed on the idea for this program during September 1983 when the homophobia in the United Methodist Church began to appear overwhelming," said cospokeperson Mary Gaddis in making the announcement. "A number of leaders in local United Methodist churches that have been involved with local gay/lesbian communities expressed a need for some way to link together for mutual support. They were also concerned about the oppressive environment that has been developing towards lesbians and gay men and they wanted to combat it. This is a way of doing that. Since we launched it at the recent General Conference, it has been greeted with an enthusiastic response."

The new members of the Reconciling Congregations are: St. Paul's UMC in Denver, Colorado; Bethany UMC in San Francisco, California; Wheadon UMC in Evanston, Illinois; Central UMC in Toledo, Ohio; Edgehill UMC in Nashville, Tennessee; Sunnyhills UMC in Malpitas, California and Wesley UMC in Fresno, California.

In addition to expansion of the Reconciling Congregations Program, Affirmation is planning other program activities during 1985. Chief among them is publication of a quarterly journal, to be launched in early 1985. Each issue of the journal will be on a specific theme and will contain a mix of articles, resource listings, meditation materials, and liturgical aids. Its primary audience will be Reconciling Congregations, although it is expected that there will be a significant demand for it from within other sectors of the United Methodist Church.

Another program planned by Affirmation is the development of a Regional Organizers Network. The ultimate goal of this is to have in place 100 persons who will serve as resource persons and communications contacts within jurisdictions and annual conferences. Finally, Affirmation is planning a series of two or three theological reflection retreats during the next year. The goal of these events is to assist lesbians and gay men within the United Methodist Church to "keep the vision of God's love and justice for all alive during a time of exile."

"All of these programs are being offered as a way of helping people survive in what has become a hostile environment," commented Gaddis further. "With the recent Judicial Council ruling affirming discriminatory legislation passed by the General Conference, many lesbians and gay men and their loved ones are feeling highly alienated from the church. They want ways to stay involved in ministry and to challenge people to grow beyond fears and prejudices. These are tools of hope for them."

We are excited about the good response these programs are getting," Gaddis added. "They seem to be meeting some real needs."



# UPCOMING AFFIRMATION EVENTS

## Florida Spring Meeting, April 12-14

Virtually all readers of this newsletter should have received a mid-February mailing containing complete information. Here are the bare details:

Our program focus will be "Moving Beyond Isolation: An Exploration and Experience of Justice-Seeking Community." Participants will share and experience ways to build support networks for living and working for justice in a hostile social and institutional environment.

The meeting will be held in a retreat center in the Tampa/Orlando area. Registration fee is \$3.00 per \$1,000 of your annual income (with a minimum of \$20) and includes lodging, meals, and transfer from transportation terminals in Tampa if needed. You can bring your own linens or rent them for an additional \$3.00. To protect participants' privacy, the exact location of the meeting site will not be disclosed for the public; therefore advance registration is essential. The travel pool is in effect for this meeting--each participant's share is being estimated at \$175. To obtain more information or to register, please contact D.J. Porter by April 1: [REDACTED]; write AFFIRMATION, [REDACTED] New Hope, PA [REDACTED]. Please allow time for us to get details back to you by mail or phone.

## Family Reunion in Colorado, July 3-7

The beautiful Rocky Mountains beckon the AFFIRMATION family for a July 4th weekend reunion at Templed Hills United Methodist Camp. We will relax, play and worship together in the shadow of Pike's Peak; an optional continuing education event on Lesbian and Gay Theology will also be offered. Details of this event are contained in the enclosed brochure. (If by chance we missed you when "stuffing" the brochure, call or write Brad R., c/o Mid-Atlantic AFFIRMATION, [REDACTED] Washington, DC [REDACTED])

## Fall Meeting in the Windy City, September 20-22

We will celebrate the 10th anniversary of a nationally organized gay/lesbian movement in the UMC when we meet at Wheadon Church, Evanston, Illinois. Long a leader in the denomination's social justice efforts, Wheadon is a Reconciling Congregation and was an important place in our early history. In addition to a program focus on local and regional organizing, we expect this meeting to be a festive occasion. To take advantage of lowest airfares, now is not too early to make plans. We suggest you arrive in the Chicago area by 5 p.m. Friday and plan to depart no earlier than 3 p.m. Sunday. Additional plans for this event will be announced later this spring.

## "OFFICIAL" TRAVEL AGENT APPOINTED

AFFIRMATION members wanting to attend national activities often find themselves bewildered as they search through the jungle of complicated travel possibilities looking for affordable ways to get there. We're glad to let you know that there's a member of our network who can help. Richard Cash is a Chicago travel agent who has been finding the least expensive ways to get places for a few AFFIRMATION members for years. Reports are that he will go "above and beyond" the call of duty to find the least expensive available routing and fare. Contact Dick at [REDACTED]. Even Dick can't work miracles, though. He says advance planning is often the key to inexpensive travel.



## DOING THEOLOGY IN DENVER

-Scott Roberts

During the recent national meeting in Denver, a portion of our time on Saturday morning was spent in sharing stories of our journey with a small group, and seeking to reflect on those stories from a theological perspective. Theology, we came to realize, is not just something you read (or don't!) but is something that you do. We were asked to come up with a symbol or metaphor to share with the total group that reflected our conversations. There were many beautiful, touching, humorous, poignant moments shared visually as groups acted out their experiences as lesbians and gay men in the church, and their visions of hope. The group with which I shared focused on the image of a blade of grass pushing its way up through a concrete sidewalk, and our thoughts are shared in this poem:

A single blade of grass  
growing, pushing persistently  
against the stoney hardness  
that sometimes seems  
to hold us down.

A single blade of grass,  
unique, individual, special,  
yet one of so many blades  
pushing, growing toward  
that unseen, believed in, sunlight.

A single blade of grass  
searching for the vulnerable,  
weak places in the hardness  
that is our oppression;  
always seeking, growing.

A single blade of grass  
rooted in the moist firmness  
of this life-giving soil  
that is our source, our sustenance,  
our affirmation.

---

### AFFIRMATION COORDINATING COMMITTEE

John Hannay

Washington, DC

Virginia Hilton

Albany, CA

Mary LaRue

Philadelphia, PA

Two lesbian members whose names  
cannot be used.

#### Spokespersons

Mary Gaddis

Holy City, CA

Lyle Loder

Los Angeles, CA

D. J. Porter

New Hope, PA

Mike Underhill

Chicago, IL

Morris Floyd

Minneapolis, MN



My cost will be:

\$ \_\_\_\_ == \$13.00 x \_\_\_\_ persons x  
\_\_\_\_ nights (cabin/retreat  
center)  
\$ \_\_\_\_ == \$6.50 x \_\_\_\_ children  
under 5 x \_\_\_\_ nights  
(cabin/retreat center)  
\$ \_\_\_\_ == \$10.00 x \_\_\_\_ persons x  
\_\_\_\_ nights (I will  
bring a tent)  
\$ \_\_\_\_ == early arrival fees:  
--\$2.50 x \_\_\_\_ persons  
x \_\_\_\_ nights (cabin)  
--\$1.50 x \_\_\_\_ children  
under 5 x \_\_\_\_ nights  
(cabin)  
--\$1.50 x \_\_\_\_ persons  
x \_\_\_\_ nights (tent)  
\$ \_\_\_\_ == TOTAL

I am enclosing a deposit of \$ \_\_\_\_  
(at least half of the above total is  
required with this registration form)  
and will pay the remainder upon my  
arrival at Templed Hills. This deposit  
is not refundable after May 25, 1985.

Registration deadline: May 15, 1985.  
Late registration will be accepted on  
a space-available basis through  
June 15, but a \$10 per-person  
late-registration fee must accompany  
this form.

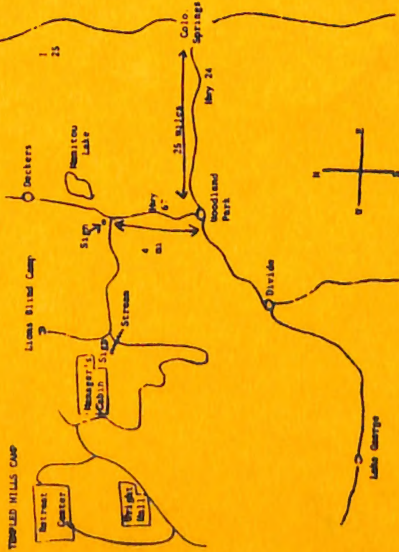
Send completed registration form  
(with check made payable to  
National Affirmation) to:

Brad R. Phone: \_\_\_\_\_  
c/o Mid-Atlantic Affirmation  
\_\_\_\_\_  
Washington, DC \_\_\_\_\_

## Getting to Templed Hills

Participants who use commercial transportation are encouraged to arrange for air or bus service to and from Colorado Springs, which is only 30 miles from Templed Hills. Our understanding is that flights to and from Colorado Springs cost roughly the same as flights to and from Denver.

To get to Templed Hills by car, drive 25 miles west of Colorado Springs on highway 24 to Woodland Park, then 4 miles north on highway 67. Watch for sign on the left, and follow a dirt road west 1 mile to the camp site.



Confidentiality is a requirement of the Family Reunion to respect the privacy needs of some of those attending. Our experience is that attending an Affirmation event is a safe experience. While not all Affirmation family members are gay or lesbian, all those participating in Affirmation events proudly claim that identity.

## Family Reunion '85

is sponsored by

**Affirmation: United Methodists  
for Lesbian/Gay Concerns**



Affirmation  
P.O. Box 1021  
Evanston, IL 60204

# Family Reunion '85



Take a vacation this summer with  
your Affirmation family  
Relax in the foothills of the  
Colorado Rockies  
Explore, if you choose, what a  
"lesbian and gay theology"  
means to you

## July 3-7, 1985



# Family Reunion

## '85

sponsored by **Affirmation: United Methodists for Lesbian/Gay Concerns**

to be held at Templed Hills United Methodist Camp and Retreat Center, near Colorado Springs, Colorado

All past, present, and future members of the Affirmation family are invited to join together for a vacation over the 4th-of-July holiday weekend. Our extended family includes lesbians and gay men, their friends, and their biological families--all are welcome.

We are gathering at a tree-covered retreat facility north of Pikes Peak in the Pike National Forest. The get-together is minimally structured, allowing us to set our own paces and choose our own expressions of relaxation, spirituality, and family. Nature enthusiasts can enjoy the camp's hiking trails and winding streams. Softball, volleyball, and other sports also are available for those who enjoy them. Chances for sharing favorite games, hobbies, musical enjoyments, etc., will abound.

Other recreational opportunities are within a few miles of the camp: commercial horse rental, swimming, sightseeing.

Those who are interested can join in an optional workshop, "Working toward a Lesbian/Gay Theology of Liberation," on July 4 and 5. Presentations and discussions will

explore how we, as self-affirmed gay and lesbian persons of faith, think theologically about who we are, what our place or lack of place is in the church, and what our hopes and aspirations are as human beings. We hope to be able to offer continuing education credit for this workshop.

Housing is available in 5-person cabins and in a retreat center with two 17-person rooms. Persons interested in "good old-fashioned" camping can bring a tent to pitch. Healthy meals that generally avoid red meats are planned. (Special dietary needs should be indicated on the registration form.) We will eat together in the retreat center and take turns preparing our meals.

Children are welcome. Cooperative arrangements for child care will be made as necessary.

Check-in for the Family Reunion will begin at 10:00 a.m., Wednesday, July 3. Final check-out time will be 2:00 p.m., Sunday, July 7. Participants may attend for the entire event or for only a portion of it. Those who wish to arrive at the camp a few days early may do so at a slight extra cost (see registration form), but they will be responsible for finding their own food off the camp grounds.

### What to Bring

Warm- and cool-weather clothes (these are the mountains--generally delightful in July but sometimes unpredictable)

Bedding materials such as sheets, blankets, sleeping bags, and pillows (beds and mattresses are furnished in the cabins and retreat center)

Towels, suntan lotion, and other personal effects

Sports equipment and games

Guitars, dulcimers, recorders, etc.

### What Not to Bring

Camp rules prohibit the following: pets, firearms, firecrackers, alcoholic beverages, illicit drugs.

### Registration form

Name(s) \_\_\_\_\_

Address \_\_\_\_\_

Home phone \_\_\_\_\_

Date: arriving \_\_\_\_\_

departing \_\_\_\_\_

Number of: \_\_\_\_\_ men \_\_\_\_\_ women

\_\_\_\_\_ children--ages: \_\_\_\_\_

I will arrive by car.

I will need to be picked up at approximately \_\_\_\_\_ (time) at:

\_\_\_\_\_ Colorado Springs airport

\_\_\_\_\_ airline \_\_\_\_\_ flight \_\_\_\_\_

\_\_\_\_\_ Colorado Springs bus depot

\_\_\_\_\_ Greyhound \_\_\_\_\_ Trailways

I will need to be returned there by: \_\_\_\_\_

(I understand that I will be informed if I need to wait to be picked up.)

I prefer to stay in:

\_\_\_\_\_ a cabin \_\_\_\_\_ the retreat center

\_\_\_\_\_ a tent I will bring

(Retreat planners will attempt to honor all room preferences but can make no guarantees.)

I have the following special needs:

\_\_\_\_\_ dietary

\_\_\_\_\_ nonsmoking roommates

\_\_\_\_\_ other \_\_\_\_\_

I am a: \_\_\_\_\_ smoker \_\_\_\_\_ nonsmoker.

\_\_\_\_\_ I am interested in the optional workshop and would like more information about it.

(registration form continued on reverse)

